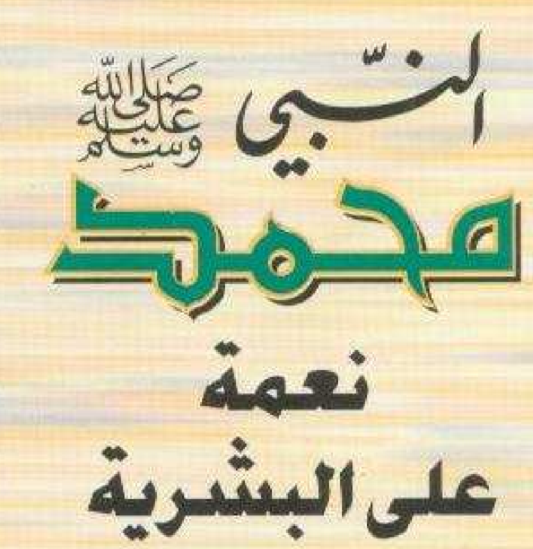


PROPHET MUHAMMAD

صلى الله عليه وسلم

A Blessing for Mankind





الدار العالمية للكتاب الإسلامي
International Islamic Publishing House
IIPH

بســـــم الله الرحمن الرحيـــــم

IN THE NAME OF ALLAH
ALL-COMPASSIONATE, ALL-MERCIFUL

Important Note

The Holy Qur'ān was originally revealed in Arabic. All the quotations from the Qur'ān in this book are the English translation of the meaning of the Qur'ān's Arabic words.



PROPHET MUHAMMAD(ﷺ): A BLESSING FOR MANKIND

النبي محمد (ﷺ)
نعمة على البشرية

الدار العالمية للكتاب الإسلامي
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Publisher's Note

Muhammad the Messenger of Allāh (ﷺ) 'Blessings and Peace be upon him,' was really a mercy and a gift from Allāh (ﷻ) 'The Exalted,' and a blessing for mankind.

Muhammad (ﷺ) is the noblest and most honourable of all Messengers. The Noble Book (The Qur'ān) revealed to him is also the final message to ever last. He guided mankind, explained the message and set by himself the best example of the best man ever born to provide guidance to happiness in this world and the Hereafter, as well. This booklet tells us in a simple way about his birth, youth, marriage, and the Prophethood. It also tells us about the new era mankind entered by the advent of Islām. As it speaks about the legacy of Islām, economy, besides the aspects of morality and the Prophet's statesmanship, and a lot more. I hope, the readers will find this booklet which is a revised third edition, useful and pray Allāh (ﷻ) to reward all of us the best. *Āmeen.*

Muhammad A. Mohsin Al-Tuwaijri
International Islamic Publishing House
IIPH Riyadh, Saudi Arabia.
1420 AH
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PROPHET MUHAMMAD (ﷺ): A BLESSING FOR MANKIND

Birth

Muhammad (ﷺ) 'Blessings and Peace be upon him,' was born in Makkah, Arabia, on Monday, 12 *Rabi' Al-Awwal* (2 August C.E). His mother, Aminah was the daughter of Wahhab ibn Abdul Manaf of the Zahrah family. His father, Abdullāh, was the son of Abdul-Muṭṭālib. His genealogy has been traced to the noble house of Isma'il (عليه السلام), 'May Peace be upon him,' the son of Ibraheem (Abraham) (عليه السلام) in about the fortieth descent.

Muhammad's father had died before his birth and his mother died when he was about six years old making him an orphan.

In accordance with the tradition of noble families of Makkah, he was taken by a foster mother, Halimah, to her village where he lived for a few years. During these years he was taken to Makkah several times to visit his mother. After the death of his mother, he was placed under the custody of his grandfather, Abdul-Muṭṭālib. When the grandfather died, he was under the care of his uncle, Abu Tālib. By this time he used to look after sheep around Makkah and used to accompany his uncle on trade journeys to Syria.

Youth

In his youth he believed firmly in the Oneness of God [Allāh (ﷻ)]. He lived a very simple life and hated vanity and pride. He was compassionate to the poor, widows and

orphans and shared their sufferings by helping them. He avoided all vices, which were commonly practiced among young people such as gambling, drinking wine, vulgarity and others. He was well-known as *Aṣ-Ṣādiq* (the truthful) and *Al-Amin* (the trustworthy). He was always trusted as a mediator between two conflicting parties in his homeland, Makkah.

Marriage

When he was about 25 years old, his uncle urged him to work with the caravan which belonged to a wealthy widow named Khadijah. He accepted and undertook the journey to Syria. He conducted business with such prudence and sense of duty that he returned with larger profit than usual. Khadijah was so impressed by the honest and attractive personality of Muhammad (ﷺ) that she offered to marry him which Muhammad (ﷺ) accepted. This marriage was a happy one. They had children. Khadijah was so far his only wife until she died, at the age of 61.

Prophethood

Muhammad (ﷺ) was born amidst a polytheistic (unbeliever) society. He was saddened and sick of the corrupt society around him. He often went to Hira cave in the mountain near Makkah, later known as Jabal An-nur (the mountain of Light) where he meditated and pondered over the prevailing darkness brought about by ignorance. There he often remained deep in thought in communion with the unseen yet All-Pervading God of the Universe.

One night, while he was meditating in the Hira cave, the Angel Gabriel [Gibreel (عليه السلام)] came to him. The Angel

aroused him and his mighty voice reverberated in his ears. He was perplexed and did not know what to do. He was asked to read. He replied: "I cannot read!" The Angel repeated three times asking Muhammad (ﷺ) to read, but he replied the same answer. Finally the Angel asked:

﴾Read in the name of your *Rabb* [Lord], who created man from a clot. Read in the name of your God, the Most Bountiful, who taught by means of the pen, and taught man what he did not know.﴿ (Qur'ān 96: 1-5)

This was the first revelation received by Muhammad (ﷺ). He was 40 years old at that time. The revelation continued to come to him from time to time in a period of 23 years.

These series of revelation were arranged according to the divine guidance given to Prophet Muhammad (ﷺ), and later collected in the form of a *Mushaf* (book) the Qur'ān (Reading). Most of its verses have clear meaning. Some verses are interpreted in conjunction with other verses and some others were interpreted by the Prophet (ﷺ) himself through his words, actions and agreements which are known as his Sunnah (Traditions).

The Qur'ān and the Sunnah together constitute the guidance and way of life for those who submit their life to Allāh (ﷻ). People who follow this guidance and way of life are guaranteed by Allāh (ﷻ) to be saved in this world and the Hereafter.

Challenges

When the Prophet (ﷺ) called the people to the way of Allāh (ﷻ), not many people listened to his call. Most of them

were members of his family and from the low class society. Among them were Khadijah, Ali (رضي الله عنه) 'May Allāh be pleased with him,' Zayd (رضي الله عنه) and Bilal (رضي الله عنه). When he intensified his mission (*da'wah*: Call to Islām) by publicly announcing the religion he preached, he won more followers but at the same time had to face many challenges from the nobles and leaders who found their position being threatened and jeopardized. They stood together, under the pretext of defending the religion of their ancestors, to fight the new religion.

The morale of the few people who embraced Islām was heightened when a small group of the respected people of Makkah joined the religion.

Notable among them were 'Uthmān ibn 'Affān, Zubair ibn Al-'Awwam, 'Abdur-Rehmān ibn 'Awf, Ṭālhah ibn 'Ubaydullāh, Sa'd ibn Abi Waqqās, Arqam ibn Abi Arqam, 'Ubaydullāh ibn Ḥarith, Sa'id ibn Zayd, 'Amr ibn Nufail, Fatimah (the wife of Nufail), Asma bint Abu Bakr, 'Abdullāh ibn Mas'ud, Ja'far ibn Abi Thālib 'May Allāh be pleased with them,' and many others. Before this group, Abu Bakr (رضي الله عنه) was the first among the earlier followers that impressed the Prophet (ﷺ) very much. The Prophet (ﷺ) said about him:

"I never invited anyone to the faith who did not display any hesitation in embracing it except Abu Bakr. When I had offered Islām, he showed no hesitation at all in accepting it."

As the result of these challenges from the Makkan unbelievers, some Muslims were subjected to torture, persecutions, isolations and boycotts. The Prophet (ﷺ) had to be patient and had to look for the protection of Muslims. He asked Negus, King of Ethiopia to allow Muslims to

migrate to his country. Negus welcomed the Muslims emigrants in his territory and refused to hand them over to the Makkan unbeliever rulers.

Migration (Hijrah)

By the end of the Makkan period, the Prophet (ﷺ) lost two people who were dear to him. They were his most affectionate uncle, Abu Ṭālib, and his faithful and loving wife, Khadijah. After their deaths, the Makkans felt free to do what they wanted to impose to the Prophet (ﷺ) and his followers.

In Makkah is the Ka'abah (the Holy Mosque), which was built by Prophet Ibraheem (عليه السلام) centuries before as a holy place to worship Allāh (ﷻ), the One and Only. But in the course of time, the place had been converted by unbelievers to the worship of objects other than Allāh (ﷻ). People added to it many tradition of their own. They used to visit this place for a few months in a year for pilgrimage. They came from all parts of Arabia, representing various famous tribes. The pilgrimage, in spite of its religious bearing, constituted for the Arabs a yearly festival where people met and indulge in their cultural activities. The Prophet (ﷺ) took this opportunity to spread Islām.

Among those who were interested in his call, were a group of people from Yathrib (Madinah) in the North of Arabia. They met secretly with the Prophet (ﷺ) and a few Muslims from Makkah in a village called 'Aqabah. After becoming Muslims, they took an oath of allegiance to protect Islam, the Prophet (ﷺ) and the Makkan Muslims.

The following year, the group of Muslims from Yathrib came again to Makkah. They met the Prophet (ﷺ) at the

same place where they previously met. This time, 'Abbās ibn Abdul-Muṭṭālib, the Prophet's uncle who was himself not a Muslim yet, was present at the meeting. They invited the Prophet (ﷺ) and the Muslims from Makkah to emigrate to Yathrib. They promised to treat them as true brothers and sisters. A long dialogue was held between the Muslims of Yathrib with the Prophet's uncle to make sure that they really wanted to welcome the Makkan Muslims in their town. The Prophet (ﷺ) agreed at the end to migrate to the new land.

Upon knowing that, the Muslims had planned to leave Makkah, the Makkan unbelievers tried to stop the immigration but the first group had already migrated to Yathrib. The Makkans had feared that the movement to Yathrib would give the Muslims a new base to spread Islām.

Within two months nearly all Muslims from Makkah, except the Prophet (ﷺ), Abu Bakr (رضي الله عنه), Ali (رضي الله عنه) and a few helpless people had migrated. The Makkans then decided to kill the Prophet (ﷺ). They made a plan for this purpose, but Allāh (ﷻ) had made another plan over them, to quote the Qur'ān. With various tactics and a good planning, the Prophet (ﷺ) finally arrived peacefully in Yathrib, which was later known as *Madinat Ar-Rasul* [The city of the Prophet (ﷺ)].

New Era

In Madinah the Prophet (ﷺ) was able to work freely in spreading Islām. The followers of Islām increased day after day. But the threat by the Makkans did not stop. A few physical confrontations with the Makkans were ensued. Sometimes the battles were won by the Muslims, and sometimes by the Makkans. The Prophet (ﷺ) also engaged

in battles with the Byzantine and Persian powers that were jeopardizing the existence of Islām from the north and the east. But confrontation with the Makkans stopped for a while after the treaty of Hudaibiyah had been signed between the Muslims and the unbeliever Makkans.

During the Madinah period, the Muslims also established treaties with the Jews of Madinah and the tribes around the city. The Jews broke the treaty, which led to their expulsion out of the Arabian Peninsula.

In Madinah, the Prophet (ﷺ) succeeded in establishing Islām as a way of life in its true meaning. He was not only giving guidance on purely religious matters such as *ṣalāh* (prayers), *zakāh* (almsgiving), *Ṣaum* (fasting) and Ḥajj (pilgrimage) and examples in these matters, and also provided Muslims with rules and laws covering social, economic, political fields.

Emissaries Entertained in Madinah

It was in Madinah that the Prophet (ﷺ) received envoys and emissaries from various tribes and nationals, asking matters of various sorts, demanding dialogues, negotiations etc. Among the emissaries was an envoy representing the Christian community in Najran (South Arabia). The Prophet (ﷺ) welcomed them, entertained them as honoured guests and even allowed them to conduct their religious service in his city.

It was a good occasion to share each other's views on matters of religion. Some members of the envoy were deeply impressed by the treatment they received from the Muslims, thus leading them to embrace Islām.

Liberation of Makkah

The treaty of Hudaibiyah gave the Muslims a big opportunity to exemplify the true Islām in personal conduct and in relations with peoples and communities. But the peace did not stay long due to the attitude of the Makkan tribal chiefs who broke the treaty. Soon the Prophet (ﷺ) marched very quietly to Makkah in the 8th year of the *Hijrah* (emigration) to Madinah. The Makkans gave no resistance and by the whole city surrendered to the Prophet (ﷺ). He announced a general amnesty for all his enemies and treated all citizens of the city with generosity. A verse of the Qur'ān was revealed on the occasion:

﴿When the help of Allāh and victory comes, and you see the people enter the religion of Allāh in crowds. So glorify the Name of your *Rabb* [Lord] and beg His forgiveness. He, verily accept repentance.﴾ (Qur'ān 110: 1-3)

After the liberation of Makkah all the remaining hostile tribes in Arabia began to realize the reality of Islāmic faith. People had seen the noble teachings of Islām. Good examples of forgiveness, tolerance, justice, fairness, steadfastness and other qualities as exemplified by the Prophet (ﷺ) and his Companions had left an impression in the hearts of hundreds of thousands of people who became Muslims.

Farewell Pilgrimage

In time the whole Arabia had become the land of Islam. The Prophet (ﷺ) intended to perform the Ḥajj (pilgrimage). He announced his intention to the Muslims in Madinah and the surrounding areas and asked them to join him. This was

in fact the only Ḥajj performed by him during his lifetime. On this occasion he taught those who were present with him and to the whole world about the Ḥajj and the divine message that Allāh (ﷻ) had entrusted him to all mankind.

At the last gathering with the Ummah (nation) during the Ḥajj season, the Ḥajj of *Wada'* (Farewell) a sermon was delivered by the Prophet Muhammad (ﷺ) at the valley of Arafāt about 81 or 82 days before his death. It contained the very fundamentals of Islām. Seated on his camel, he spoke with a clear tone and asked who heard his speech to convey it to those who were not present there. Among others he (ﷺ) said:

"O people, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today."

"O people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your *Rabb* [Lord], and that He will indeed reckon your deeds. Allāh (ﷻ) has forbidden you to take usury, therefore all interest obligation shall henceforth be waived."

"Beware of Satan, for the safety of your religion. He has lost all hopes that he will be able to lead you astray in big things, so beware of following him in small things."

"O people, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed

and clothed in mildness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to commit adultery."

"O people, listen to me earnestly, worship Allāh (ﷻ), say your five daily prayers, fast during the month of Ramaḍān, and give your wealth in *zakāh*. Perform ḥajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over the other except by piety and good deeds."

"Remember, one day you will appear before Allāh (ﷻ) and answer for your deeds. So beware, do not go astray from the path of righteousness after my death."

"O people, no Prophet or Messenger will come after me and no new faith will be born. Reason well, therefore."

"O people, and understand my words, which I convey to you. I leave behind me two things, the Qur'ān and my example, the Sunnah, and if you follow these you will never go astray."

"All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allāh (ﷻ) that I have conveyed Your message to Your slaves."

The importance of this sermon can be seen from the Prophet's perception that this occasion may be the last one during his lifetime. He felt that this was the right time to

summarize the principles of Islām to his fellow brothers and sisters.

By the perfection of this religion, it means that there is no need for humanity, and for the Muslims in particular, to look for an alternative way of life. As long as one holds fast to the two things left behind by the Prophet (ﷺ) the Qur'ān and the Sunnah, one will never go astray.

Death

About two months after returning from Makkah for Pilgrimage, the Prophet (ﷺ) became ill but he was still able to perform his prayers in the mosque and give directives to the Companions. His health was deteriorating day by day. At the last moment he asked Abu Bakr (ﷺ) to lead the prayers in the mosque. Every member of his family and every Companion was worried about his health. It was on Monday, 12th *Rabi'Al-Awwal,* the year 11A.H., when he passed away at the age of sixty three years.

Many people did not believe that he had passed away. They thought that the Messenger of Allāh (ﷺ) would live forever. It was Abu Bakr (ﷺ), who had the feeling, since the Farewell Pilgrimage that the death of the Prophet (ﷺ) was coming near. He convinced the congregation that the Prophet (ﷺ) had actually passed away. Abu Bakr (ﷺ) said to the congregation that if they worshipped Muhammad, Muhammad had died, and if they worshipped Allāh (ﷻ), He lives forever. Then he recited from the Qur'ān: ﴾Muhammad is naught but a Messenger like the Messengers who had surely passed away before him: will you, then, if he dies or be slain, turn round on your heels?﴿.

A Guidance to follow

Muhammad (ﷺ) as a man had already died, but as a Prophet he left behind him a legacy in the form of the Qur'ān and the Sunnah. He stressed the urgent need to hold firmly to these two sources during his farewell speech in the valley of Arafāt. If people hold fast to them, they will never go astray.

The teachings he left for us if put into practice in their true spirit and proper way will bring a happy life in this world and besides the indubitable rewards that will be received by those who believed in them in the life after death. In this sense, Islām is a worldly religion, which cares first for the worldly affairs of humanity. The Hereafter is merely a continuation of the worldly life. It is difficult to portend that man can be saved in the Hereafter without being saved in this world. The safe way is to follow the way shown to us by the Prophet Muhammad (ﷺ). When his wife, 'Ā'ishah, was asked by a Companion about the Prophet's daily conduct, 'Ā'ishah replied that the conduct of the Prophet (ﷺ) was the Qur'ān which is the guidance from Allāh (ﷻ) and Muhammad (ﷺ) was given authority by Allāh (ﷻ) to interpret it. That is why his conduct was the exemplary of human conduct. Islām as brought by the Prophet Muhammad (ﷺ) is very much misunderstood, as a religion perceived to contain souls and rituals like prayers, fasting, almsgiving and pilgrimage. Thanks to the new developments in the world, Islām is now looked upon in a wider perspective than the narrow-minded view in the past.

The increased interest in Islamic studies by Muslims and non-Muslims supported by the advanced printing technology has begun to open the eyes of the world about the true teachings and intrinsic values of Islām.

Economy (Expertise and Outlook)

In the field of economic development. the goal is not material gain, but human welfare in general. Islām exhorts that the balance between the material and physical aspects, between the individual and societal needs. be maintained in order to narrow the gap between two opposite sides of human world. It is stated in the Qur'ān: ﴿**Say, who is there to forbid the beauty which Allāh has brought forth for His creatures, and the good things from among the means of sustenance. Say, they are for those who believe [in Allāh] in this worldly life, to be theirs alone in the Hereafter on the Day of Resurrection... Say, the only things my Lord forbids are the shameful deeds, be they open or secret, the sin, unjustified envy, the ascribing of divinity to aught beside Allāh, and the attributing unto Allāh of aught of which you have no knowledge.**﴾

So everyone is free to conduct any business he likes outside the harmful and shameful circle he has been warned to refrain from. If he does not listen to this warning, he will be in trouble. Every good quality set as a pre-condition to a successful business is encouraged by Islām.

The Prophet (ﷺ) himself was a businessman before he was appointed as a Prophet. His ability to run business prudently, by his fairness and truthful conduct in dealing with people had won him the heart of his employer, Khadijah who later offered him marriage. He advocated Muslims to follow the spirit of Prophet Dāwood's (عليه السلام) (David) industriousness who earned his living from his own labour. He also said that faith of a Muslim is not complete if he is not good in his profession. He (ﷺ) said: "If you leave matter to those who are not professional, you are waiting for a disaster."

If he works in the production line, his products must be compatible with product of other companies or factories. In order to be marketable, it must suit the taste of buyers and their standards of living. In this regard, Islām teaches not to cheat in offering the product to the market. It must be shown as it is without any publicity it does not deserve. In the lifetime of the Prophet (ﷺ), he found many cases in market places where the merchants tried to cheat the customers. The Prophet (ﷺ) said to them: "Whoever cheats is not one of us." (Muslim Book of *Imān* 164 and Ahmed V.3 PP 498)

Islām laid many regulations the field of economy such as trade, leasing, business transaction, contract and others to prevent unfair dealing within the community and in the world of business at large. What is also prevented by Islām is a monopoly and exploitation by one man or one group at the expense of the others.

Cleanliness

The first thing in the religion brought by the Prophet Muhammad (ﷺ) is the concern for cleanliness. The concept of cleanliness in Islām covers physical and spiritual, mundane and religious domains.

Before performing any rituals prescribed by Islām, one should cleanse his body, and his dress, his place of worship and his environment should also be clean.

Prior to carrying out his prayers or starting for pilgrimage, [illegible] to make his *Wudu* (ablution). If he or she is in a state of impurity after having had a lawful intimate intercourse or post-natal period or other reasons, he or she has to take a complete bath by pouring clean water over the whole body.

In the case of daily prayer, every Muslim has to clean his/her private parts, face, hands, feet, mouth, nose, and ears at least five times every day for the five daily prayers. This also reminds him/her to keep his/her soul clean from unlawful deeds.

Cleanliness is not in the physical sense only. The body should be purified as well from evil doings that might harm his relationship with others and with Allāh (ﷻ). He has to clean his mind from bad intentions or committing unlawful acts. He has to clean his heart from jealously, hypocrisy and other evil desires. He has to embody hope, truthfulness, forgiveness, compassion, holiness, and the sense of brotherliness, neighbourliness and other noble qualities.

He has to pay special attention to his diet against all unhealthy food medically and religiously. He has to keep his eyes, ears, tongue from evil. These are among the noble characteristics as exemplified by Prophet Muhammad (ﷺ).

To clean the wealth, Islām instituted the *zakāh* system (way of purifying wealth). A person whose wealth has reached a certain point is obligated to pay *zakāh* (alms) which is a duty enjoined by Allāh (ﷻ) and undertaken Muslims in the interest of society as a whole.

For those capable persons whose wealth does not reach the minimum chargeable rate, he can also give voluntary contribution to the needy. This does not mean that the needy should always be receiving help from the affluent ones. Prophet Muhammad (ﷺ) said:

"The upper hand (giver) is better than the lower one (receiver)." (Muslim *Kitāb Zakāt* No. 124)

If the receiver of *zakāh* can grasp the spirit of the Prophet's saying, he will try his best to be the giver instead of the receiver by endeavoring to better his life as encouraged by the teachings of Islām.

In Islām the possession of more wealth does not raise a man's dignity, nor does poverty degrade him. It is true that wealth is necessary for man to live on this earth but it is only a means, not the end. The end is happiness in life by attaining the higher values and not losing sight of in the pursuit of wealth.

Among the great virtues of Islām is the command to do good and the prohibition to do evil. The good should be preserved and the evil should be discarded. In short, Islām is actually composed of a series of commands and prohibitions. Allāh (ﷻ) the All-Knowing, the All-Merciful, did not decree any law and regulations but for the good and benefit of his creatures.

The prohibition was decree because of its evil implications to humanity. The evils were created to test the human conscience and challenge their freewill in choosing between right and wrong.

All the commands and prohibitions from Allāh (ﷻ) as transmitted through His Prophet Muhammad (ﷺ) was intended to purify the human soul in order to live a pure and clean life adored by Allāh (ﷻ) and human beings.

Orderliness

One of the other teachings of Islām is about orderliness. Discipline, regulation, management, planning and all other terms relating to organization are mostly considered as alien

to Islām. On the contrary, Islām exhorts people to live in orderliness and to put the right thing in the right place. The foundation of Islāmic order rests on two main principles, the crucial faith in One God [Allāh (ﷻ)] and the oneness of humanity. All the frame works were laid down in the Qur`ān and the Prophet Muhammad (ﷺ) applied himself to working out the essential details of that order.

One of the great values taught by Islām in this regard is to make use of the time left to humanity. The Qur'ān and the Sunnah (Prophetic traditions) mentioned about time, day, week, month, year and century. People are lost if they did not spend the time available to them during this life for good things. It is a great loss if people have to waste the valuable time they have at their disposal for useless activities. It is true that life should be enjoyable but not at the expense of human resources and values, which are essential for the continuation of their well being.

Allāh (ﷻ) the All-Knowing had created time and space suitable for human activities for they can attain achievements in life. There are times for work, study, recreation, resting and even celebration. All are parts of activities in worshipping Allāh (ﷻ) and serving His cause. The Qur'ān says that Allāh (ﷻ) had created the day for earning and night for resting and enjoyment. He created the sun, the moon and all outer-space objects so that man on the earth can fix the time and arrange the calendar. By having standard time and standard calendar and the movements of astronomical objects, people are able to regulate their timetable in choosing the right moment for them in doing business and carrying out their activities.

Islām prescribes certain times for the daily prayers, certain month for the obligatory fasting and certain time in one's life time for performing the Ḥajj or pilgrimage which indicates that the religion brought by Prophet Muhammad (ﷺ) places the life of Muslims in systematic order. For every move and occasion made by Muslims there is a rule governing it, be it in the form of advice, spiritual guidance or practical directive. If all these directives are followed and understood properly, people will have high discipline and a well-managed life.

Islām encourages people to think correctly before taking any decision. This means planning. There are many verses in the Qur'ān admonishing against doing things unthinkingly and jumping to conclusions.

The Prophet (ﷺ) also showed a good example in fulfilling promise and staying true to treaty, agreement or contract made between parties.

As a man of honour he always remained true to the principles agreed in the treaty, depicting his high discipline and inclination of doing everything in proper order.

Friendliness

Prophet Muhammad (ﷺ) was a warmhearted and faithful friend. He loved his Companions. He extended greeting to those he knew and to those he did not know. He treated all people around him with kindness and affection.

He was very courteous to all those who met him. He never contradicted anybody unless it is not opposed to the teachings of Islām. He treated equally the humble and the lofty. He claimed no distinction and lived amongst his companions as if he was not their leader.

Neighborliness

He regarded the neighbors as brothers and sisters because of their closeness and living in the same vicinity. He once smelt the aroma of the soup cooked by his wife. He told her to give some of it to the neighbours who also smelt it. He said it was not right for a Muslim to sleep with a full stomach after having had a good meal but let his neighbour starve. He laid down the foundation for a friendly relation and co-operation among neighbours exemplifying that living as a neighbour, one has one's right and responsibility. In regard to the rights of a neighbour, the Prophet (ﷺ) said:

"Gibreel (عليه السلام) used to advise me to take good care of the neighbour until I thought he would make him my heir." (Bukhāri *Kitāb al-Adāb* No. 28 and Muslim *Kitāb al-Birr* No. 146)

Goodwill

He was a good exemplar to those who subscribe to a harmonious society. Islām exhorts people not to violate the rights of others and injure their interest, but should positively cooperate with each other and establish a mutual relationship and social cohesion.

To safeguard the unity and solidarity of the nation and to achieve the welfare and well-being of the community, Muslims have been enjoined to avoid mutual hostility, social dissension, backbiting one another, and hurting others with their hand or tongue.

Islām as brought by the Prophet Muhammad (ﷺ) exhorts Muslims to visit the sick, to help to the needy and assist the weak. Islām makes no discrimination on the basis of race, colour or language. Its appeal is to the entire humanity.

Respect for Women

The Prophet Muhammad (ﷺ) brought changes for the betterment of women's conditions.

Woman is recognized by Islām as a full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Her role is no less vital than his. By this partnership she has an equal share in every aspect; she is entitled to equal rights; she undertakes equal responsibilities, and in her there are many qualities and so much humanity as there are in her partner.

She is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds.

She is equal to man in the pursuit of education and knowledge.

Islām enjoined the seeking of knowledge upon Muslim, it makes no distinction between man and woman, who is entitled to freedom of expression as much as man is. Her sound opinions are taken into consideration and cannot be disregarded just because she is a female.

Islām grants woman equal rights to contract, to enterprise, to earn and possess independently. Her life, her property, her honor are as sacred as those of man.

Islām has also given woman a share of inheritance. Before Islām, she was not only deprived of that share, but was herself considered as property to be inherited by man.

Statesmanship

When Prophet Muhammad (ﷺ) arrived at Madinah, he initiated the formation of an Islāmic state. After establishing politics, brotherhood and the authority of the state of Madinah, he began negotiations with various tribes around the city and made treaties with them.

When the Makkan unbelievers launched a series of attacks on Madinah, Prophet Muhammad (ﷺ) was able to confront them, and when the Makkans were finally defeated in the battle of Al-Khandaq (Trenches), he was able to make truce with them at Hudaibiyah for ten years. This treaty was a masterpiece of practical statesmanship on the part of Prophet Muhammad (ﷺ).

His diplomacy in sending and receiving envoys to and from the various chiefs of tribes and foreign rulers, his fairness in conducting judiciary, and his general pardon at the liberation of Makkah, was another proof of his lofty statesmanship.

The State he established in Madinah was not a matter of chance. It was the very nature of his mission that he would establish a state to enforce the way of Allāh (ﷻ). People might accept a new faith but it would take time to change their habits, custom and ways of life. And even if a small group of people succeeded in changing their ways of life there would be many others who would not let these people practice their belief and try to stop them by force. So the Islāmic State became an urgent necessity to protect the Islāmic way of life.

The State founded by Prophet Muhammad (ﷺ) was built physical force, as every state must necessarily be, to fulfill its function of stopping aggression and oppression.

A democratic system in Islām is expressed through the term *shura* (council). The Qur'ān translation reads:

﴾And those who respond to their *Rabb* and keep up prayer and their affairs [of government] by counseling among themselves and who spend out of what We have given them.﴿ (Qur'ān 42: 38)

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Messengers of Allāh

Below are the names of the 25 *Rasul* (Messengers of Allāh)

1. Ādam (عليه السلام); (Peace be upon him).
2. Idris (عليه السلام).
3. Nooh (Noah) (عليه السلام).
4. Hood (عليه السلام).
5. Saleh (عليه السلام).
6. Loot (Lot) (عليه السلام).
7. Ibraheem (Abraham) (عليه السلام).
8. Ismail (Shmael) (عليه السلام).
9. Ishak (Isaac) (عليه السلام).
10. Ya'kub (Jacob) (عليه السلام).
11. Yousuf (Joseph) (عليه السلام).
12. Shuaib (عليه السلام).
13. Haroon (Aaron) (عليه السلام).
14. Musa (Moses) (عليه السلام).
15. Dawood (David) (عليه السلام).
16. Sulaimān (Solomon) (عليه السلام).
17. Ayub (Job) (عليه السلام).
18. Zulkifl (Ezekiel) (عليه السلام).
19. Yunus (Jonah) (عليه السلام).
20. Elyās (Elijah) (عليه السلام).
21. Al-Yasa' (Elisah) (عليه السلام).
22. Zakariyah (Zechariah) (عليه السلام).
23. Yahya (John) (عليه السلام).
24. 'Isa (Jesus) (عليه السلام).
25. Muhammad (ﷺ).

Remembering Allāh (ﷻ) at all times

When starting to do something :*Bism-illāh*
When intending to do something in future :*Insha-Allāh*
When in pain and distress :*Ya-Allāh*
When expressing appreciation :*Masha-Allāh*
When thanking someone :*Jazak-Allāh Khayran*
When awakening from sleep :*La-ilāha-illallāh*
When thanking Allāh or When sneezing :*Al-hamdu-lillāh*
When someone else sneezes :*Yar-Hamuk-Allāh*
When repenting of a sin :*Astagh-Firullāh*
When taking oath :*Wallāh/Billāh*
When someone supplicates :*Ameen*
When death message is received :*Inna-Lillāhi-wa-inna-ilaihi Rāji-oun*

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﴾Help you one another in righteousness and piety, But help you not one another in sin and rancour.﴿ (Qur'ān 5: 3)

Symbols used in this Book

(سبحانه وتعالى) :*Subhānahu wa T'ālā* – 'The Exalted'

(ﷺ) :*Ṣallā-Allāhu 'Alayhi wa Sallam* – 'Blessings and Peace be upon him'

(عليه السلام) :*'Alayhis-Salām* – 'May Peace be upon him'

(رضي الله عنه) :*Raḍia Allāhu 'Anhū* – 'May Allāh be pleased with <u>him</u>'

:*Raḍia Allāhu 'Anhā* – 'May Allāh be pleased with <u>her</u>'

:*Raḍia Allāhu 'Anhum* – 'May Allāh be pleased with <u>them</u>'

Transliteration Chart

Arabic Letter	Symbol Used
آ – ى	ā or aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
[illegible]	dh
ع	ʻ
غ	gh

ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - ـه	h
و	w
و **(as vowel)**	ū or oo
ي	y
ي **(as vowel)**	ī or ee
ء	’(Omitted in initial position)

َ	Fatḥah	a
ِ	Kasrah	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
ْ	Sukūn	Absence of vowel

﴾O mankind! We have created you from a single [pair] of a male and a female, and made you into nations and tribes, that you may know one another [not that you may despise one another]. Verily, the most honoured of you in the sight of Allāh is [he who is] the most righteous of you. And Allāh has full knowledge and is All-Acquainted [With all things].﴿ (Qur'ān 49: 13)

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